in us the firm conviction that there must be an invisible
spiritual sphere for which our souls were called into existence,
that this earthly a-iimal satisfaction is not our rest, not the
haven for which the hu-nai spirit was launched on the ocean
of life, not the home where we can reach the fulness of joy.
Death is therefore God's divine ordinance. Says *Yama,*
the God of Death, to Nachiketa in the Kathopanishad:

*{c One who thinks that this world alone exists and there is no future world, comes under my sway again and again. The good is one thing and the pleasant another. These two having different objects, bind man. It is well with him who accepts the good " out of these two ; but he who accepts the pleasant misses the real object of life. Men of little sense pursue outward objects of desire and so they are caught in the snare of death spread out on all sides. On the other hand, wise men, knowing immortality to be permanent, do not desire anything out of fleeting objects.'*

Considered from a purely physiological aspect, death is
a condition of the prolificness of nature, the multiplicity of
species, the succession, of generations, the co-existence of the
yoang aid the old. And these things, it

cainot reasonably
be doubted, aid inmen.sely to the sum of a
lima[1] happiness.
At the sa-no time, death is the king of
terrors, the much
drealed e.iemy of maikind, even, of aitmal
kind. It is the
shajbw that mars oar brightest la idscape a
id casts a depress-
ing gloom over the happiest events of life. It
is the poison
that lurks in, the sweetest cap of enjoyment
—the inexplicable
mystery of existence which ha 3 blinded the
keeiest eye aid
ba'Hed the most adventurous mind. At the
last moment
of our earthly career, the whole life is
reflected in our me nory
aid energes from all the forgotten nooks aid
corners picture
after picture, event after event. The dying
brain dislodges
memory with a strong supreme impulse aid
memory restores
faithfully every imp:ession that has been
entrusted to it
during the period of the brainy activity. That
impression